Sūrah 2: Al Baqarah

194. ... The prohibited month —
For the prohibited month,
And so for all things—
prohibited—
There is the law of equality.
If then any one transgresses
The prohibition against you,
Transgress ye likewise—
Against him,
But fear Allah, and know—
That Allah is with those
Who restrain themselves.

195. And spend of your substance
In the cause of Allah,
And make not your own hands
Contribute to (your) destruction—
But do good;
For Allah loveth those
Who do good.

200. If the opposite party ceases to persecute you, your hostility ends with them as a party, but it does not mean that you become friends to oppression. Your fight is against wrong; there should be no rancour against men.

209. ‘Harām’—prohibited, sacred. The month of Pilgrimage (Qabā al Ḥajj) was a sacred month, in which warfare was prohibited by Arab custom. The month preceding (Qabā al Qiyāb) and the month following (Muharram) were included in the prohibition, and Muharram was specially called al Ḥaraam. Possibly Muharram is meant in the first line, and the other months and other prohibited things in "all things prohibited." In Rajah, also, war was prohibited. If the enemies of Islam broke that custom and made war in the prohibited month, the Muslims were free also to break that custom but only to the same extent as the others broke it. Similarly the territory of Makkah was sacred, in which war was prohibited. If the enemies of Islam broke that custom, the Muslims were free to do so to that extent. Any convention a useless if one party does not respect it. There must be a law of equality. Or perhaps the word reciprocity may express it better. (Cf. b. 13).

210. At the same time the Muslims are commanded to exercise self-restraint as much as possible. Force is a dangerous weapon. It may have to be used for self-defence or self-preservation, but we must always remember that self-restraint is pleasing in the eyes of Allah. Even when we are fighting, it should be for a principle, not out of passion.

211. Every fight requires the whereverwhith the for the fight, the "sinews of war." If the war is just and in the cause of Allah, all who have wealth must spend it freely. That may be their contribution to the Cause, in addition to their personal effort, or if for any reason they are unable to fight. If they have their wealth, perhaps their own hands are helping in their own self-destruction. Or if their wealth is being spent, not in the Cause of Allah, but in something which pleases their fancy, it may be that the advantage goes to the enemy, and they are by their action helping their own destruction. In all things, their standard should be, not selfishness, but the good of their brethren, for such good is pleasing to Allah.

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Sūrah 2: Al Baqarah

196. And complete
The Ḥajj or Umrah
In the service of Allah,
But if ye are prevented
(From completing it),
Send an offering
For sacrifice,
Such as ye may find,
And do not shave your heads
Until the offering reaches
The place of sacrifice.
And if any of you is ill,183
Or has an ailment in his scalp,
(Necessitating shaving),
(He should) in compensation
Either fast, or feed the poor,
Or offer sacrifice;
And when ye are
In peaceful conditions (again),184
If any one wishes
To continue the Umrah
On to the Ḥajj,
He must make an offering
Such as he can afford,
But if he cannot afford it,
He should fast.
Three days during the Ḥajj.

212. See 2:158, 161. The Ḥajj is the complete pilgrimage, of which the chief rites are performed from the first twelve or thirteen days of the moon of Qabā al Ḥajj. The Umrah is a less formal pilgrimage at any time of the year. In either case, the returning pilgrim coming back in a simple garb of tanned cloths in two pieces when he is some distance from Makkah. 'The putting on of the pilgrimage garb ( Ḥajj-a) is symbolical of the stripping of the vices of the world. After this and until the end of the pilgrimage he must not wear any clothes, or ornaments; or wash his face, or his hands, or feet, or allow any blood to go from his body. The completion of the pilgrimage is symbolised by the shaving of the head for men and the cutting off of a nub of the hair of the head for women, the putting off of the āinzan and the assumption of the ordinary dress and avocations.'

Here we are told: (1) that having once undertaken the pilgrimage, we must complete it; (2) that we must do it not for worldly ends, but as a symbol of our service and worship to Allah; (3) that if we are prevented, for any reason, from completing the rites, a symbolical completion can be made by sending an offering for sacrifice; sacrifice would have been offered if we had been present personally; here we would send the sacrifice vicariously, and if it is likely to reach the place of sacrifice, we could then shave our heads and resume our ordinary dress and avocations. (R).

213. If any one is taken ill after putting on the āinzan, so that he has to put on other clothes, or if he has trouble or skin disease in his head or insects in his hair, and he has to shave his head before completion, he should fast (three days, say the Commentary), or feed the poor, or offer sacrifice.

214. When this was revealed, the city of Makkah was in the hands of the enemies of Islam, and the regulations about the fighting and the pilgrimage came together and were interconnected. But the revelation provides, as always, for the particular occasion, and also for normal conditions. Makkah soon passed out of the hands of the enemies of Islam. People sometimes came long distances to Makkah before the Pilgrimage season began. Having performed the Umrah, they stayed on for the formal Ḥajj. In case the Pilgrim had spent his-money, he is shown what he can do, rich or poor; and yet hold his head high among his fellows, as having performed all rites as prescribed.
209. If ye backslide
After the clear (Signs)
Have come to you,
Then know that Allah
Is Exalted in Power, Wise. 230

210. Will they wait
Until Allah comes to them
In canopies of clouds,
With angels (in His train)
And the question
Is (thus) settled?
But to Allah
Do all questions
Go back (for decision). 231

SECTION 26

211. Ask the Children of Israel, 233
How many Clear (Signs)
We have sent them.
But if anyone,
After Allah's favour
Has come to him,
Substitutes (something else),
Allah is strict in punishment. 233

212. The life of this world
Is alluring to those
Who reject faith,
And they scoff at those
Who believe.

230. If you backslide after the correction has been brought home to you, you may cause some inconvenience to the Cause, or to those who counted upon you, but do not be so arrogant as to suppose that you will defeat Allah's Power and Wisdom. The loss will be your own.

231. If faith is wanting, all sorts of excuses are made to resist the appeal of Allah. They might and do say: "Oh ye! shall we believe in Allah when His angels are in His glory?" In other words they want to settle the question their way, and not in Allah's way. That will not do. The decision in all questions belongs to Allah. If we are true to Him, we wait for His times and seasons, and do not expect Him to wait on ours. (Cf. 6:7-9 and II:123).

233. The Israelites under Moses were shown Allah's glory and many clear Signs and yet they went after their own ways, and preferred their own whims and fancies. So do people in all ages. But let them not deceive themselves. Allah's justice is sure, and when it comes, it will be strict and unmistakable to those who reject His grace.

234. Cf. 2:196 (end) where the question was of those who do not fear Allah. Here the question is of those who reject Allah's Signs.
242. Thus saith Allah
Make clear His Signs
To you: in order that
Ye may understand.

C. 51. — Fighting in defence of Truth and Right
(2:249-253.)
Not to be undertaken light-heartedly,
Not to be evaded as a duty.
Life and Death are in the hands of Allah.
Not all can be chosen to fight
For Allah. It requires constancy,
Firmness, and faith. Given these,
Large armies can be routed
By those who battle for Allah,
As shown by the courage of David,
Whose prowess single-handedly
Defeated the Philistines.
The illusion of some of the messengers,
Like Jesus, was different—
Less wide in scope than that
Of Musa, and He carries it out
As He wills.

SECTION 52.

243. Hide thou not
Turn thy vision to those
Who abandoned their homes,
Though they were thousands
(In number), for fear of death.
Allah said to them: "Die!":
Then He restored them to
For Allah is full of bounties
To mankind, but
Most of them are ungrateful.

244. Then fight in the cause
Of Allah, and know that Allah

274. We now return to the subject of jihād, which we left at 2:254-256. We are to be under no illusion about it. If we are not prepared to fight for our faith, for our lives and all our resources, our lives and our resources will be wiped out by our enemies. As to life, Allah gave it, and a coward is not likely to save it. It has happened again and again in history that men who tamely submit are driven from their homes, although they were more unjustly treated than their enemies. Yet the sentence of death comes on them for their cowardice, and they deserve it. But Allah gives further and fuller chances in His mercy. This is a lesson to every generation. The Commentators differ as to the exact episode referred to, but the wording is perfectly general, and so is the lesson to be learnt from it.
Sūrah 29: Al 'Ankabūt

SECTION 7.

64. What is the life of this world
But amusement and play? But verily the Home
In the Hereafter—that is
Life indeed, if they but knew.

65. Now, if they embark
On a boat, they call
On Allah, making their devotion
Sincerely (and exclusively) to
Him; But when He has delivered
Them safely to (dry) land,
Behold, they give a share
(Of their worship to others)!

66. Disdaining ungratefully Our gifts,
And giving themselves up To (worldly) enjoyment! But soon
Will they know.

67. Do they not then see
That We have made
A Sanctuary secure, and that
Men are being snatched away
From all around them Then, do they believe in that
Which is vain, and reject
The Grace of Allah!

5497. Cf. 6:12. Amusement and play have no lasting significance except as preparing us for the serious work of life. So this life is but an interlude, a preparation for the real Life, which is in the Hereafter. The world’s vanities are therefore to be taken for what they are worth; but they are not to be allowed to deflect our minds from the requirements of the inner life that really matters.

5498. Cf. 7:29, where I have slightly varied the English phrase according to the context.

5499. Such folly results in the virtual rejection (even though it may not be express) of Allah and His Grace. It plunges man into the pleasures and vanities that merely delude and are bound to pass away. This delusion, however, will come to an end when the true Reality of the Hereafter will shine forth in all its splendor.

5500. If they waste evidences of their folly in the phenomenal world itself, they will see sacred Sanctuaries
where Allah’s Truth abides safely in the midst of the Deluge of broken hopes, disappointed ambitions and unfulfilled plans in the world around. The immediate reference was to the Sanctuary of Makkah and the gradual progress of Islam in the districts surrounding the Quraysh in the midst of the trying Makkah period. But the general application holds good for all times and places.

68. And who does more wrong Than he who invents
A lie against Allah
Or rejects the Truth
When it reaches him?
Is there not a home
In Hell for those who
Reject Faith?

69. And those who strive In Our (Cause)—We will
Certainly guide them To Our Path. For verily Allah
Is with those Who do right.

5501. Cf. 6:20. Even from a worldly point of view those who reject Allah’s Truth are at a disadvantage. But those who deliberately invent lies and set up false gods for worship—what punishment can we imagine for them except a permanent deprivation of Allah’s grace, and a home in Hell? (R).

5490. Strive in Our Cause. All that man can do is to strive in Allah’s Cause. As soon as he strives with might and main, with constancy and determination, the Light and Mercy of Allah come to meet him. They cure his defects and shortcomings. They provide him with the means by which he can raise himself above himself. They point out the Way, and all the Paths leading up to it. See next note.

5503. The Way of Allah (al ḫadīl al Mustaqīm) is a Straight Way. But men have strayed from it in all directions. And there are numerous Paths by which they can get back to the Right Way, the way in which the purity of their own nature, and the Will and Mercy of Allah, require them to walk. All these numerous Paths become open to them once they give their hearts to keeping to Allah and work in right Endeavour (ṭāḥāt) with all their mind and soul and resources. Thus will they get out of the Spider’s web of this frail world and attain to eternal Bliss in the fulfilment of their true Destiny.
Examination (Term Paper)

Examination (Term Paper)

1. To what extent do you believe that the English language has changed significantly over the past century? Please support your answer with specific examples.

2. What role do you think technology will play in the evolution of the English language in the 21st century? How might advancements in technology affect the way we communicate and exchange information?

3. Do you believe that there is a particular writing style or technique that is essential for effective communication in English? If so, what is it and why?

4. In your opinion, how has the influence of non-native speakers on the English language evolved over time? What are the implications of this evolution for the way we use and understand the English language today?

5. How do you think the English language will continue to evolve in the future? What trends do you predict will shape its development?
PROHIBITION

In the Name of Allah, the Compassionate, the Merciful

"O Prophet, why do you prohibit that which Allah has made lawful to you, in seeking to please your wives? Allah is forgiving and merciful.

Allah has given you absolution from such oaths. Allah is your master. He is the Wise One, the All-knowing.

When the Prophet confided a secret to one of his wives, and she disclosed it and Allah informed him of it, he made known to her part of it and said nothing about the other. And when he had acquainted her with it she said: 'Who told you this?' He replied: 'The Wise One, the All-knowing, told me.'"

"If you two* turn to Allah in repentance (for your hearts have sinned) you shall be pardoned; but if you conspire against him, know that Allah is his protector, and Gabriel, and the righteous among the faithful. The angels too are his helpers.

It may well be that, if he divorce you, his Lord will give him in your place better wives than yourselves, submissive to Allah and full of faith, devout, penitent, obedient, and given to fasting; both widows and virgins.

Believers, guard yourselves and guard your kindred against the Fire which has fuel of men and stones whose keepers are fierce and mighty angels who never disobey Allah's command and promptly do His bidding. They will say to the unbelievers: 'Make no excuses for yourselves this day. You shall be rewarded according to your deeds.'

Believers, turn to Allah in true repentance. Your Lord may forgive you your sins and admit you to gardens.*"